

Meeting of Wednesday, December 20th, 1961.
Tuesday 8:30 Group - M-259.

Any remarks that I would make about this being the last meeting really is like 'old hat' to us. We have the responsibility of an older group. Many of us have known each other already for several years. And I think that with this added responsibility, I think that we are forgetting that we really should discharge it. And I don't know if, when you see each other, because of a certain familiarity, that you have forgotten what brought us together in the beginning. And I believe that for the next year you should really start recognizing the fact that you are working together, based upon an experience which you have had, which we are, we have been meeting for so many years already, and to feel quite responsible for the fact that you have not done it. Really, as a group, as a Tuesday group, I don't think you are very strong. I think we forget all the time. And the more we grow in age as a group, the less we really do. Try to be quite honest with yourself. Since last week how often have you thought about this week? And if you have thought about this week, how often have you thought in connection with that it's going to be the last, and that now we are ready for resolutions as a group, as a whole, as, you might say, a group who has the responsibility of carrying on something that we have talked about for many years. And what is there in us that is really alive to that necessity? And what kind of example can we, as an older group, give to people of another group? I don't know. I don't think you see the responsibility yet. I don't think that work, the way, what it ought to mean, what it ought to mean for each one of us individually, is as yet strong enough, so that when you do come here you have that in mind: "What is it that I want to now represent regarding work? What is it that I could communicate towards the others who are also in the same kind of a boat as I am, also those who realize that every day we live, every week we live, we're getting a little closer to the possibility of death. We don't really think about it. Several of us are a little older, older in work, older in years, mature, more serious, more knowing what we really want and less affected by a certain hope and expectation; and that we have our feet on the ground, and that on that basis what are we going to do?

What is it now, supposing we had some other work to do, some work that was a little bit more serious, that really would require working together, that really would mean that we want to go in a certain direction quite definitely, and not just keeping on repeating time after time the same thing. Because we know that; we know it well enough. We've heard it many, many times. We've talked many times about trying to wake up, trying to be conscious, trying to make an effort; try to work on oneself, try to remember oneself, Partdolgduty. It is duty. How often do we remember it is a duty, a holy duty, a sacred duty, a duty towards His Endlessness? If we have that proper relationship that we now pretend to know a little bit more about what it is to be conscious, and pretend to want to work, and then if it would come to the point of where we actually, supposing several of us now want to go further, what can we do together in order to get further? We don't want to wait until we die and then nothing happens any more. We want to have a chance now to put something of that

what we know, something what we really try to accomplish in a very definite way. This what we now know, to go further, and not all the time have a little task and a little task and a little task, but really start to do something that is a little bit more part of our life, and that we promise such part of our life, that without it we cannot really live. What do we honestly, and what prevents us from being that way with each other if we have that responsibility, if we feel it and if really we are serious? You see, it is not a question of attending a meeting, it is not a question of doing a little index work, it is not a question of listening to a tape. It is something that must stir within us in our hearts, as something that becomes just as important as breathing, - this kind of conscious impression which we should make and which we should not fail to want to make every day with all the effort we can, in a simple way, so that on that basis we can understand each other, and then on that basis we can exchange certain ideas of work, and work together in some way by which we can then reach a little bit further than just trying to be a little bit, a little bit awake. All or everything, you know. That. Otherwise, nothing. This is for us a resolution. It is a task. It is a task that I practically insist on, that every week at least once you come to yourself, you think about this, you think about that necessity of you yourself dedicating yourself towards work as well as you understand it, with the intention of making something out of yourself with God's help, to become what you must be, and what by this time should already become apparent in your life so that someone who will see you and not know you will say, "There goes someone. What is it that makes them alive?" Are we? You know well enough we fail, and we should not accept any excuse. We know we have to be reminded. We cannot be reminded too often. But there has to be some 'feu sacré' within us, and that has to be fed. And during the next year we must make that attempt. If we do not make that attempt now we will never make it. So let's keep that in mind. Pray for that. Devote your time to that. Remember it, on your knees if you wish. Dedicate yourself to an aim that is worthwhile, for which you would even die, and without which you will die.

Now, May, there were some problems, weren't there?

May Ripp3: Yes.

Mr. Nyland: Good.

May: Well, Barney and I are planning to go down on a family holiday for a reunion. It seems ----. There are big problems within the family. There is a certain basic understanding among all of us; there is also a great deal of friction and people, each wanting their own way, their own selfish way. I thought perhaps if Barney and I go down there altogether, that from the standpoint of the work, Barney and I couldn't bring something else to--

Mr. Nyland: Yes, of course you can. It is not just a reunion, you know. Christmas is a good time. It's a good time for hypocrisy on the part of people who think that they do something about Christmas and send cards. You have to make it something as really a reunion. That is, you want to reunite, that is, reunite essential living. You don't want to unite on the basis of, "how do you do? Good morning." You want to come to grips with each other about, again, what is their purpose in life, and what do they want and what can they do. For that you start with yourself. You start to write down for yourself what you in a general way know about what you wish. You then write up what you think could be possible, or would be possible

or might be possible for the family: Rose, your sister, her husband, Karen maybe, whatever the difficulties are that they represent. What is it that you think they could do? Then how can you help towards that? And particularly when you're going down with Barney, you and he can talk it over before you go, and write it up. Get it clear. See this as an aim. When I get up every morning I will read it. I will try to remember that that was my aim today. I will try to remember it every day. I will still have it as something I want to strive for the last day I am there. So that it is clear in your mind that you will not forget what is the purpose of getting together. And then of course what has to be introduced is not only the understanding of what they are, but the understanding of what you think that you, - what ought to be done for them, and perhaps you could be instrumental in. But it is a question of creating an atmosphere in which they would wish to do this. And you never can do this direct. You can only teach in this manner by your own attitude of being, and in the presence of them to show you yourself what you are, and then make it, as it were, desirable for them. So that something is in them awakened which they then, if it does awaken, you can help feed. It is the creation of that kind of atmosphere in which they will wish to reach, that they themselves want to grope for and want to fill within themselves. It is as it were the creation of an emptiness in them which they wish to fill up. It is a strange force. It is a force which operates in a vacuum. But it is not a pushing force. It is the creation of an atmosphere around them. If you tell them by pushing them, this and that, you exert pressure and there is objection. If you create an atmosphere toward which they are drawn, they don't know where it comes from and they think it is their own. And then it has a motivating force. So this is the problem. Essentially you meet, you talk for a little while about nice things and the wonderful climate and Florida, and Karen maybe getting married, and so forth. That's not the point. All during that time you remember, "Rose, have you a soul? Do you wish one? Can you develop? What is there in you that could grow? How is it that the higher forces in you are not able to show or manifest the way they ought to?" What is it that you can do in order to bring that to the foreground that they can see it? Do you understand that?

May: Yes.

Mr. Nyland: Then it is reunion.

May: - - - my other sisters that they do have certain religious tendencies-

Mr. Nyland: So has Rose.

May: And so has Rose. Yes, but then - -

Mr. Nyland: It doesn't matter. It doesn't matter.

May: Then there is my father who has no religion - -

Mr. Nyland: Very good, very good. It's a good combination. It doesn't matter at all. You see, these are not questions that one argues about or talks about. These are communications that take place by forms of behavior. And one doesn't have to say it. One already has it on the basis of a feeling. I feel the presence of someone who is awake. It is not that I know it by my mind. I know it with my heart. On that basis I cannot define even what it is. This is the impossibility: I cannot define what it is to

be awake. Certain words fail me; my mind fails me. But my heart has a possibility of what is called 'Anfuhrung'. It is that presentiment of which a heart is capable. And it doesn't need any words. Nevertheless it is receptive to the possibility of that existence which is a state of being more awake. It is the only means by which we can reach towards something that can be called a soul; that we have something of spiritual value with which I can presentiment, prefeel the existence of something that can grow up. Otherwise I will not know it, and to put it in words is impossible. But it is just as strong as an intuitive feeling can be. Now that one represents. This is the part of one's being that one presents to others. This is with which you enter a room. This is what you put in your voice when you speak. It is that feeling that comes out, the feeling that is spearhead of one's behavior. It is the one thing with which I must continue as the representative of myself. It's not my mind. My mind is something by which I simply start to get certain things clear. But it is not the way I present myself. I present myself with my spiritual body, my Keesdjan body. That must grow. That is the beginning of my being. So you see, religion, agnosticism, Roman Catholicism, what is the difference? Life - how are they? Can they be kind? Why are they kind? Can they be selfish? Why are they selfish? Are they grasping? Why are they grasping? Are they disappointed? Are they unfulfilled? Why? These are the things that are obstacles in their lives. About that you can talk to them. You can give examples, your experience. Make them see, give them the possibility for their own growth, so that then you can instill in them hope, hope for living. And again by this unity among a family, which really can be strong if there is an understanding of a purpose which is understood by all.

But prepare for it. Don't go, just, don't go; I mean, go on the train and land there. Come well prepared - with documents or reports. All right?

May: Yes, thank you, Mr. Nyland.

Terry Owens: There is a particular feeling that overtakes me from time to time in my ordinary life; and I spoke about this this summer, and you said a number of things which helped me. But they helped me, they have so far helped to the point where I can see from time to time in moments how this feeling immediately has a certain relation to my body, posture, tensions and so on. But I've never yet gotten beyond just seeing this. It really, I think, is impossible. I mean it's such a strong avalanche. But this week I tried something on the basis of something that Mme. de Salzmann said. And I don't know whether I've distorted what she said, or I'm using it in the wrong way.

What I tried to do was, in a collected state to try to superimpose on my body how it gets when this feeling overtakes me. In other words to make tense that which gets tense and to put my face in that grimace, etc. And then to try to come back to myself and wake up to it and see it with the hope that then maybe when this overtakes me in ordinary functioning, that there would be an association joining that. What happened was that at the moment when I would come back to myself, it would really evaporate almost instantaneously, really instantaneously, and it would be nothing left of it, and what I did get of it was only really in two centers. My mind would think how I think when this feeling is there, and my body could get the posture, but I couldn't really evoke the feeling in my feeling. And it didn't arise in ordinary life yet, but is this in the

right direction?

Mr. Nyland: No, I think it's a little round-about way. And I think it's a little too theoretical, because it is already very difficult to reach the feeling through one's body. I think what is necessary: - you see if your mind could talk to your feelings it would be different. There is really no communication, and the only way by which it can be reached is by means of the body. And therefore the body is for the time being the only instrument that can help both, and it is like the detour going through there like an interpreter. And an interpreter is absolutely necessary until the languages are there. It is only that gradually a certain line of understanding starts to appear between the mind and the feeling direct, and then one can dispense with the body. And this particular line of connection are the reins from the coachman to the horse, or, that is, the Handbledzoin, that is the blood circulation of the Kesdjan body that then starts to function. But it takes a long time before even a connection is made and also before it starts to function; because it has to have a practically complete Kesdjan body. At the same time it is the ultimate aim, and it is something to strive for. Now the way to get it is by concentrating on the middleman which is your body, and really to learn what it is to sense. In knowing what to sense, that is the solution. Because if I can sense, and I know it by taste, I will not allow feeling to interfere with it. That means that I have by means of sensing an instrument by which I can separate my feeling from my body. And this is the tremendously big problem because I've never been trained that way, and as far as my constitution is concerned, my physiological build-up, it is almost an impossibility because my body is all over my body, my feeling unfortunately is all over my feeling; that is, it is all over my body and I feel with a variety of little extensions of my sympathetic system. It is where my feeling is located, but it is not centralized. And to say that my feeling is in my heart is idiotic. There is a little bit of concentration in my solar plexus. The rest of my body is completely exactly like the blood system. My sympathetic nerve system is also over my body, and therefore I cannot separate it until my feeling becomes more localized. Now I do it by withdrawing from my body the sense of sensing. So my concentration is all the time to wake up, become aware, and then sense the existence of my body. So what is needed is constantly this translation into an awareness. Now when I am aware, and my body is now for me the particular focal point of the existence and my concentration of that part of my mind which is used for the concept of my existence. In that way I have an ability to sense whatever I wish in the form of a feeling separate from my sensing. I'm only trying to indicate in what direction the work is. It does not mean you can do it, and I use it only for perspective. But the road is as I said. The road cannot be mixed with intentionally trying to place a feeling somewhere, and then hoping that by association you'll be reminded to work. No, you work.

Terry: Well, I have - - -

Mr. Nyland: Good, that's all.

Terry: - - - a very clear association to wake up and then - - -

Mr. Nyland: That is all right. Then become aware of your body.

Terry: But I can't keep it for more than an instant.

Mr. Nyland: That is all right. You do it again.

Terry: But you see it isn't really all right because it keeps on getting stronger, this feeling, month after month.

Mr. Nyland: No. No.

Terry: And I become weaker- - -

Mr. Nyland: No, no, because you will keep on thinking about your feeling. No, you stop it immediately by trying to be awake.

Terry: But it doesn't stop. I can be awake and see it, but it doesn't stop.

Mr. Nyland: No, you can't. No, you can't. If you are awake, you are not identified with anything at all. And you will keep on sending your attention in the sensing direction towards your body, and there will not be room for your feeling to receive any energy, only to the extent that you have to admit it exists.

Terry: Well, I don't know that I see the feeling, but I see what has happened to my body for an instant.

Mr. Nyland: That is as a result of your feeling.

Terry: Yes, I see that, but I don't really see what the feeling - - - but a minute later it's so strong that I can't - - -

Mr. Nyland: You go back again.

Terry: I can't always get back there.

Mr. Nyland: Then wait until that has dispersed and then wake up. You see, I have a, I make an attempt to sense myself. I am now in this state. My thought process will try to take over and will prevent me from continuing to sense. As soon as I am in that, the next minute I am in that state where I again am thinking about work, I also will feel about work. My wish to work is still strong. I cannot avoid it because it has started that way. Even my wish to sense, to place in something that I call my emotional attitude towards wishing to work. So as soon as I'm back again into ordinary life, I will continue to feel. And my feeling will take over whatever my sensing was.

Terry: Yes.

Mr. Nyland: So I have to wait. For me that feeling is interfering with the attempt to be awake. You see?

Terry: Yes.

Mr. Nyland: So I must wait like Zilnotrago until it has dispersed, until I with my wish to sense can match the force of the feeling. And if I state, constate to myself that the feeling is still too strong, I must afford

myself to wait. I must tell myself, "don't try now." When you realize that you have that kind of an enemy and you have measured the strength of the enemy, you will also know at that time how you can sense. So you don't have to wait too long. I don't know if you understand that?

Terry: No, I don't, Mr. Nyland.

Mr. Nyland: You see, the thing is, if I know what enemy I face, I also know what strength I have to put against the enemy in order to have a, make a conquest.

Terry: Yes.

Mr. Nyland: To fight it and to conquer it. I now realize that I try to sense. In sensing I know that there is a certain impetus, a wish, and a way by which this energy is converted into the wish and my actuality of sensing myself. It is limited. After a minute, after two seconds it is gone, and I fall back to my ordinary life. I don't have to do anything about it because automatically I go back again. Since I am not asleep in a physical sense, I am awake in an ordinary sense, I fall back in that kind of a state of sleep in which my functions take place. And immediately my mind starts to work, particularly when it was engaged in part of it with sensing, I still remember work. I still am in the state in which I would want to work. So it is not that I object to wanting to work. It's only that I cannot work. So my feeling is strong. This now I realize as a feeling which interferes. When I know it interferes, I know it has a certain strength, that is, it becomes now from feeling, that is from an ordinary functioning it becomes now an enemy against my wish to work. Then I know how strong it is. You see, it has become an obstacle. It is now crystallized in some form as objecting to my wish to work. Against that I now marshal my forces of a different kind which will match the enemy which prevents me. It is the seeing of the feeling as an obstacle which enables me to meet the enemy on its own grounds.

Terry: But I think that I've recognized that as an obstacle for quite a time.

Mr. Nyland: Good, then work. You see, you see there's an obstacle; but now you work. You don't fight it. You create a condition in which it cannot live. Start with this: I sense, I lose, I remember, I make an effort, I wake up, I sense. In this sensing, no more feeling. Immediately after I am again feeling. But I remember. I make an effort. My feeling disappears. My sensing disappears. I'm back again. I make an effort. I wake up - no feeling. I fall back - feeling. You see? It is that constant process that goes on, and I have to have this kind of energy that is put into it all the time against something that objects. And the emphasis remains on my sensing. Not on the other because if I consider my feeling, if I consider my thoughts or anything of that kind, I'm back in ordinary function and ordinary life. And I have to introduce something extraordinary which I can do by means of sensing. Then I know. But as soon as I start to observe as it were, or associate, 'do I feel this and I feel that', it is my ordinary life. You know now what I mean. All right. You try it. Bahila.

Bahila Montenegro: - - - - last time, you're supposed to love or feel with

all of you, all working together.

Mr. Nyland: If you can.

Rahila: Now I wanted to know if there is communication between the mind and the feeling, if you can get it - - -

Mr. Nyland: No, I said there wasn't.

Rahila: No, but you said - - -

Mr. Nyland: That would be the aim.

Rahila: That would be the aim, yes. I want to ask you, I think I have it but I want to ask you if this is the same case. Sometimes you do something, and because of the other person, your past association with them, you do something that you're ashamed of. - - Then, because of your past association with them, your mind quickly thinks that it shouldn't have been done. Then a feeling wells up in you of remorse, regret or whatever the feeling is, love or something, on which you then act. You go to the person - is this - these are very separate stages - this isn't, is it, in one connection?

Mr. Nyland: I don't think so.

Rahila: No - - - This isn't what you mean, is it, when you have a - -

Mr. Nyland: No. That I would classify as ordinary life.

Rahila: That's ordinary life.

Mr. Nyland: Yes, like considering, like thinking about it.

Rahila: But when you think about something which then makes you feel, which then makes you act, that is not the same thing as when you're working? No. Then it is when you are, when you have a regard for someone because of their, usually because of their intrinsic worth, or whatever it is, which makes you respect and love them; so you feel for them with your mind plus your feeling, plus - so when does love work with three centers?

Mr. Nyland: No, no. You consecrate yourself, you consecrate yourself. You become one; you try to realize your being. You try to see yourself, you withdraw within yourself, you do not allow your ordinary function of feeling and thinking to take place. Instead of that you focus within yourself and unite within yourself so that you become an entity of existence. I call it Being. I come to myself; I realize I am. I have no consideration for the other person. I will have; when I'm in a state of Being I can see better. But I first have to be. Being is quite different from I think and I feel.

Rahila: You mean I'm going - - - I love the whole world?

Mr. Nyland: Yes, that is different.

Rahila: Is that a part of it?

Mr. Nyland: Of course it is.

Rahila: But is that loving with your being?

Mr. Nyland: No. No, that isn't. It is loving with the best thing in you really. You love the whole world; it's almost sentimental. But it is a function of a human being. I'm talking about someone who is not really a human being. That kind of being is a different kind of level. And it also brings about a different state. It is the state in which I exist as one, and in which for one moment I really do not function. I am not at that moment aware of any other functioning of feeling or of thinking. The only way I can express it is, I am. It is "amness." I exist. That is my being. Then I can go out if I can hold it, and I can start thinking and feeling from inside out. It is possible. Then I could manifest as being something by means of my ordinary manifestation. If I try to combine my three manifestations outside in, I will never reach where it comes from. I am a little bit more united and a little bit more harmonious, but I have no being within me. With other words, this will not last; something else comes in and it disappears. Something else becomes stronger since all this started on the outside. When I have being it doesn't matter what comes in from the outside. I sit, and I have a choice to manifest or not to manifest. And this is permanent.

It is a tremendous difference. One is an almost apparent entity. The other is a real entity. But one cannot talk about it or argue about it. One can only say by one's own state of experience, "I know what you mean," because I have had moments of that "amness", - of that kind. And it's much more comparable to moments in, - what we call moments you don't forget which have been created outside of you and under which influence you started to realize your own existence, which at that time you were not trying to put in any words, because you have no words for it.

Rahila: - - - meaning if at that particular moment you have an opportunity to display love or this or that, that would be then - -, because of your being at that moment?

Mr. Nyland: It may have come from that, and it may express itself that way; only I'm afraid of saying it because so often it is mixed up with what we call "such wonderful feelings I have." The wonderful feelings I have may be emotionally or humanitarially or scientifically perfectly correct from the ordinary standpoint of ordinary world, but they lack this quality of something out of this world. And we're trying to talk about that. But I will not know what that is unless I have had a taste of that. When once I have had a taste of that, then I will know. And the rest which may be very nice and lovely, tastes inferior. It belongs to a different plane.

Rahila: I know what that is, I think.

Mr. Nyland: Good, good.

Rahila: I've had that.

Mr. Nyland: Then hold on to it. Then hold on to that.

Rahila: But then I meant that related to people - -

Mr. Nyland: Of course.

Rahila: With that up to now it has never been related to people; it's been when I'm by myself.

Mr. Nyland: When you start to relate it to people, you will see you lose it. It is all right. One can have had that experience. Only it isn't available. Immediately when you try, it will be gone. It is something that happens from the outside without my knowledge. It is like a shock. It is a condition in which I find myself in which it is necessary for me really to become collected in order to offset the damage of the shock. This is really what takes place. It is not something that I of myself will to unite. I have united all my functions in order to protect myself because the shock almost will kill me. That is a moment I don't forget. But it is not a moment because I have made it unforgettable. I experienced it, and because of that experience being as it is, that is as a - - -. I was forced to make a unit out of my functions, and in that one moment the functions were fused into being. But it was not my doing. It just happened.

At the same time that gave the taste. And what I'm trying to do consciously is to create that taste by means of intentionally uniting my functions into a center of being. Work on oneself means that I come from the outside toward something that is within me which now wishes to have the material available in my functions fused into one, and then from the inside out trying to manifest. Then I would be a changed man, even if it is for one second.

Rahila: This week I gave myself the task, the last few days, and I wanted it the whole week, of while I'm talking to Tony and the children, to, when I'm giving them directions or telling them not to do something, or whatever it is, to try and be awake, ^{right have been properly directed} because otherwise I - - -. Today I tried with Rama, to decide to look at him lovingly as I think normally I might have, to look at him and very quietly try to make my emotions come through to there, and then very quietly to say, "I love you." Now is that what you're saying?

Mr. Nyland: You want me to say?

Rahila: What I mean is, I try to be honest, then

Mr. Nyland: I understand it. It is not as yet - -

Rahila: Put my love there and then - -

Mr. Nyland: No, no. This is much too theoretical.

Rahila: But I put the feeling, or I feel that I love - -

Mr. Nyland: No, no, you don't. That is, of course, that's what you tell yourself, and then you consider that in such a way and then you say, "And now I want to express my love for you - - and I say, 'I love you'." But it is not work.

Rahila: It's not?

Mr. Nyland: No, work means I come to myself - at that moment. At that moment I have no interest in my functions. You see I do not consider

other people outside of me. I have no desire to wish to love, or even to wish to consider. I've only one desire, to be awake. In this moment of wishing to be awake, I fuse my functions; that is, they become actually one. Then I am. In that state of being it is possible to manifest.

Rahila: But then I lose, you see - -

Mr. Nyland: Yes, then you lose it. I know, I know.

Rahila: - - to try to find moments of intensity, and I found if I really wanted a moment of real intensity, I stop all physical activity completely, so that I have to completely immerse in what I am at that moment. Is that right?

Mr. Nyland: Well, yes. If you try to wake up, what takes place in your mind?

Rahila: Now say you were doing something simple, say you were whisking an egg. So then my whole body has to somehow stand still - - in other words I have to stop whisking the egg.

Mr. Nyland: Where is the outside part of you?

Rahila: That has to be, that usually happens at the second stage. That's why I keep quiet.

Mr. Nyland: No.

Rahila: No? Well, I found that first I have to sense. So I sense myself there physically. I have to do it this way- - -

Mr. Nyland: Where does it sense? What senses what?

Rahila: Well, say I sense, I don't know - say I see my face.

Mr. Nyland: No, no, where does it - - -

Rahila: I feel my face sometimes - -

Mr. Nyland: No, no, where does it start from?

Rahila: That's what I mean. I usually have to start from the sensing.

Mr. Nyland: Good. Start with sensing, feel that - - Good. You now sense. That is the start. Where does it start? You wish to sense. Now you sense.

Rahila: It might start anywhere.

Mr. Nyland: No, no. No, no. It starts at a very definite place.

Rahila: Well, you mean while I'm whisking an egg?

Mr. Nyland: It's all right. You can do what you like. I'm interested in the sensing.

Rahila: Well, the first thing is, that if my hands were moving, that maybe my hands can sense - -

Mr. Nyland: No, no, Rahila. I wish to sense, isn't it? We agree on that, while you do this?

Rahila: Yes.

Mr. Nyland: Where does that start?

Rahila: Well, that is up here - - -

Mr. Nyland: Ah, where?

Rahila: In your mind.

Mr. Nyland: Good. Have you any idea in which part?

Rahila: No, but I know that ideas are outside of myself.

Mr. Nyland: No, no. No, no. Not outside yourself. It is as if it is outside, but it is inside. All right. It is in your mind in any event. Huh? Good. There is some part in your mind that takes care of it. Now wait, wait. Don't worry about your hands yet. We are still in your mind. See? And it is the back of your head where it happens. It comes as a wish to sense, yes? Now you wish to sense what, your arm?

Rahila:- - - sense the complete body.

Mr. Nyland: Let's concentrate on one part, and you then complete. Your right arm, or your right hand. Good. Now what happens?

Rahila: Then - - -

Mr. Nyland: Don't move it. You're sensing. All right, what does that mean?

Rahila: Mean? I am sensing this as an object outside myself and I'm aware of - - -

Mr. Nyland: No, no. Not at all. This is what you happen to know about your arm.

Rahila: No, but when I sense - - -

Mr. Nyland: Yes, when you sense, what happens when you sense?

Rahila: You don't like the word feel? When I feel my hand?

Mr. Nyland: Of course not. Feeling is your emotional center. Sensing is your physical center.

Rahila: Then when I sense my hand, it's sort of in the air.

Mr. Nyland: No, no, no. Of course it's in the air, but what is in sensing?

I sense. What is it?

Rahila: Oh, I see what you mean. In other words I drop consciousness of everything else and my mind concentrates on my hand.

Mr. Nyland: Does it? Does it? Your mind now, yes?

Rahila: Yes.

Mr. Nyland: Your mind now sends energy, attention, to your hand. You know now what that means? It has not to do with the movement. And it is not - - -. Now I sense my arm. I sense my hand. What takes place physically, physically, that I know? I experience something. When I say I sense I have had an experience of that sensing taking place, and the result of that is a sensation of that what takes place in that what is sensed. My mind must play a part. My mind is now for that moment a little storehouse in which, in accordance with my wish to sense, I send energy with a message to send that what I wish to sense what is mine. And it is quite definitely that from my mind energy in the form of attention goes to my hand. That's all. That's all now that exists. I don't move my hand. Now I want to make sure that this exists. I come to the conclusion that it exists again in my mind. So - I sense - I send this out to my hand; my hand existing becomes aware as something I sense in my head, and as a result this hand has a sensation of existing. That is the only thing that has to do with sensing. You know? It is this energy exchange, and that is why I say at that moment nothing else exists. Only this: my head, my hand and the relation between them. Good. Now if I want to move it, th relationship still has to remain in existence. My mind is still functioning. I still want to get a picture of my hand moving in space, but I sense it. I become aware of the existence: there is the energy being received in my hand, there is constantly that energy as received, changed or converted into a sensation of my hand. Now, this is what I sense. When I now do it quickly, can I keep it? Can I keep this relationship, physically?

Rahila: Well, in your mind you can. I find I lose it.

Mr. Nyland: This is what you have to try.

Rahila: But then there is still enough becoming the "I" that watches it, because - - -

Mr. Nyland: Ah, if you make the attempt to sense, you will wake up. And that what watches this will be there. This is the key. Now don't lose it.

Rahila: And don't do it with your whole body?

Mr. Nyland: No, no, it's already hard enough. Try it? Really, huh? All right, good. That is very difficult. It is a very difficult thing to do, usually because we don't know it, and therefore we take all kinds of substitutes; and we begin already to say, 'I feel that I am this or that.' It is not at all. But for that exercise of sensing it is necessary that I am awake so as to be able to send the energy from my head to my hand. If I'm not awake I cannot send it. But if I am awake - - -

Rahila: But when you're awake with other people - - -

Mr. Nyland: Don't try it with children. You cannot do it. You are already lost.

Rahila: Well, all I do is observe myself doing what I'm doing at the time. That's not being awake then?

Mr. Nyland: No, not yet.

Rahila: In other words, if you're talking to a child and want to be awake, you have to wait, you have to stop talking to them.

Mr. Nyland: Oh, you cannot teach a child to be awake.

Rahila: No, I didn't mean to try to teach them - -

Mr. Nyland: For yourself?

Rahila: If you wanted to be awake while you're talking to them. Say you're in a rage and you decide to watch yourself when I'm in a rage, you have to stop talking in order to summon up the energy. You want to see what you're thinking halfway.

Mr. Nyland: No, you could be in a rage and still remain awake. To be awake is parallel to ordinary functioning. It never is mixed up. We cannot do it because if I use my energy for being awake, I have not energy to be in a rage. When I'm in a rage, I have no energy to be awake. So I go back and forth between the two parallel lines. And the result is it's not a line at all. It's a couple of dots here and a couple of dots there, and you go back and go back, like that. The purpose is to try to maintain both. While I am now in a rage, I now with another part of my mind become aware of myself being in a rage. So now I see this. When I see this, being in a rage disappears.

Rahila: That's what I mean.

Mr. Nyland: Yes, but something else must be in existence.

Rahila: But you've got to stop what you were doing other than me being in a rage.

Mr. Nyland: I can stop what I am doing without having anything else to stop me than only telling myself, "What a fool you are." It's ordinary life. But if I'm awake to myself, that fact of being awake will make me stop being in a rage.

Rahila: But don't you need to start out with a lot of energy in order to be awake?

Mr. Nyland: Yes, of course.

Rahila: So the very summoning up the energy makes you stop the rage first.

Mr. Nyland: Most likely.

Rahila: To get the energy - - -

Mr. Nyland: Most likely. But it would be interesting if you could continue being in a rage and also - - -

Rahila: The rage and have the energy?

Mr. Nyland: Yes, it would be interesting.

Rahila: Then you would have to be very good in the work to do that?

Mr. Nyland: Yes, be advanced - - Yes. So far we're only - - -. So then you try.

Rahila: Just the hand, Not the whole body.

Mr. Nyland: That's right. That's right. "A" and a lot of little "A's". A, a, a, a, a, and we are there. We're not even at "B". No, but, Rahila, it's very good. You keep on questioning. It's interesting because you're constantly wrong. You know. And it's much better to be wrong because you are interested. You do not and you cannot take things for granted, and you will go off on the wrong tangent quite often. It doesn't matter. Bring it up so that each time you are reminded that it is not as yet, and each time you get closer.

Rahila: Some people get there right away.

Mr. Nyland: Ah, lucky people. Yes, Dick, - oh, Elliott.

Elliott Nelson: I wanted to ask about the separation of emotions, again, just what you talked about - -

Mr. Nyland: Theoretical?

Elliott: No, not theoretical. Practical. I've noticed that emotions with me are either one of two kinds. If I feel them at all and I can see them, if I sense, they turn into heat in my body, almost totally through me. There's a lot of stuttering and the mind starts to race, and almost any time I feel strongly, this is what occurs to me. So I cannot tell any difference in emotion actually. And the other case is when I sense, I don't have any awareness of emotions at all. In other words, let's say I exist, but there's no, let's say, emotional component that I can feel.

Mr. Nyland: You have no emotions that make you cold?

Elliott: I always thought that was a sensation?

Mr. Nyland: It's a state of course in which your body can be, but it may be caused by an emotion.

Elliott: Of course, if you can take a cold shower - - -

Mr. Nyland: No, no, no, that's different. That's not an emotion. That is a sensing. No, no, I meant an emotion.

Elliott: Yes, I understand.

Mr. Nyland: You see, when I say, "So-and-so leaves me cold"?

Elliott: No, I haven't had that.

Mr. Nyland: Any fear has ever given you a chill? Emotions need not express themselves in the direction of heat. It can be an extrotherm reaction and an endotherm. They're two - ? But in any event it is an effect of an emotion on your body, and the result is your body being in a certain state which you notice. When you sense it, your body can be in a state of heat.

Elliott: It - - - if I contain it.

Mr. Nyland: No, you won't contain it. It will gradually disappear again, but you can at that moment sense it and it comes then as a sensation to your mind as a hot body. You see, a sensing can be described.

Elliott: Well, when I sense it isn't like that. If I feel an emotion, for example, criticism, even a small criticism, sometimes it affects me very deeply, and I feel it and I start to pump all kinds of things.

Mr. Nyland: Yes, I know. Let's start now to make a distinction because you feel it. But how do you know what happens? By the state of your body.

Elliott: Well, yes, but - -

Mr. Nyland: Yes. Good, now you want to sense that. Or you become aware of it. Or you say, "I sense it," which is right. You say it is caused by your feeling; nevertheless you sense it.

Elliott: I know exactly what it is, I mean, under that circumstance. And I'm also aware of myself and I try to contain it.

Mr. Nyland: Contain what?

Elliott: The feeling, in other words - -

Mr. Nyland: No, the feeling really is translated into the state of your body.

Elliott: Yes, or into heat and agitation of mind.

Mr. Nyland: Yes, yes.

Elliott: Or pumping - -

Mr. Nyland: Yes, yes, your blood -

Elliott: Oh, the blood, oh, sometimes throughout the whole body.

Mr. Nyland: Right, but your feeling usually goes in that and then disappears. Unless the person keeps on putting poison in your emotional

center.

Elliott: Well, if I become identified with it, then I fall asleep.

Mr. Nyland: No, not necessarily that you would call it identification. I think you are already in the ordinary functioning. You can wake up again when you start to sense.

Elliott: Well, at the point when I feel it coming on, I start to sense immediately.

Mr. Nyland: Right.

Elliott: And therefore I am able to contain it, in other words - -

Mr. Nyland: I don't know what you mean by 'containing' it?

Elliott: That means - -

Mr. Nyland: What do you contain?

Elliott: I am able to observe it getting hot and translated through my body.

Mr. Nyland: Right. Fine, fine. That is a typical reaction.

Elliott: Yes, but I am aware of it.

Mr. Nyland: Ah, that's possible.

Elliott: And this eventually passes away.

Mr. Nyland: Probably, if you can keep awake that long.

Elliott: Yes.

Mr. Nyland: Good.

Elliott: Well, I mean otherwise I regenerate it, then it's gone.

Mr. Nyland: Yes, good.

Elliott: O.K. Now, these are the strong emotions. Now, the other cases I don't feel any emotion. Only aware.

Mr. Nyland: Are they strong enough?

Elliott: Well, if I sense I don't feel any emotion at all.

Mr. Nyland: The thing is this, if the emotion is there first before your sensing, the emotion will take hold of your body.

Elliott: Well, it doesn't, it's a thought. And then I become aware.

Mr. Nyland: Yes, but -

Elliott: There's no emotion when it's a thought.

Mr. Nyland: It all depends which starts first.

Elliott: The thought usually starts first. I remember.

Mr. Nyland: Good, but that need not affect your body.

Elliott: It doesn't affect the body.

Mr. Nyland: It need not.

Elliott: Well, it doesn't, because then I sense as soon as I have the thought.

Mr. Nyland: No, no, I was not saying about your mind starting, wishing to sense. We were now talking about the second kind of emotion.

Elliott: Yes, the ones I don't feel.

Mr. Nyland: What do you mean, you don't feel them? You see that is what I don't understand.

Elliott: Well, one I can distinguish by the physical force on my body. The second one I cannot, because all I know is I'm sensing and I'm aware, but there is no emotion involved.

Mr. Nyland: Good. Try now to describe what is this emotion that starts. What triggers it into existence? Why do you call it an emotion? Or what is the nature of it?

Elliott: Well, I'd like to know what the emotion is.

Mr. Nyland: So would I.

Elliott: It might be a feeling. It seems like a thought because I think of it and I sense. Actually there's no emotion; that's why I say, something is missing.

Mr. Nyland: No, let's get clear, Elliott. You have an emotion. You say "the other kind of emotion." Did you?

Elliott: Yes, well, actually I meant indistinct, distinguishing the one that I feel - - -

Mr. Nyland: Good, one kind.

Elliott: From just being aware and not feeling any. That's what I called the second kind, the other where I should have emotion, shouldn't I?

Mr. Nyland: Why should you? No. And when someone again steps on your toe?

Elliott: Well, that would generate them.

Mr. Nyland: Of course, good. And then do you realize that that emotion is there? I do not know yet what is the second group of emotions?

Elliott: The second group of emotions I'm asking you about because I don't sense them.

Mr. Nyland: But if you don't know what you're talking about, how will I know? Try to define it. What is it, what kind of an emotion is it?

Elliott: There is no emotion.

Mr. Nyland: Well, let's not talk about it.

Elliott: Then there's only one type of emotion. That's the one that goes through the body.

Mr. Nyland: I think there is. Quite right. I think there's only one type of emotion, anything that affects you in your emotional center.

Elliott: And then I don't make any distinction between the two because the ones that I feel generate themselves as heat coursing through, you know, stirring up all kinds of thought processes, things in the body, and tensions.

Mr. Nyland: That's right.

Elliott: And that's it, all are like that, the ones I feel.

Mr. Nyland: Are you using feeling and emotion as the same?

Elliott: No, I mean non-identified.

Mr. Nyland: You make a little difference there. Well, I don't. You know? If I want to make a difference, I use emotion for a different kind of rate of vibration of a higher nature. And I call feeling that what I am capable of as an ordinary human being. Otherwise it has to be -

Elliott: It's really feeling then?

Mr. Nyland: Yes, and I think it is only that. And when that takes place it of course affects your body. And it may not produce heat. Sometimes it can produce cold, a certain state. It can produce tensing, all kinds of things like that.

Elliott: Yes, it always does.

Mr. Nyland: Now, one thing you can do, however. No, I wouldn't call it an emotion. It's an ordinary, a very ordinary kind of a feeling. But also the same kind of a state can be brought about by thinking about it. Someone you know whom you hate, you have a thought of hate, can produce in your body that kind of a sensation.

Elliott: I had something a little different occur along those lines in the question of relationship with people a couple of meetings back. I tried to be angry or be not very kind to people one day. I characterized

people, those who couldn't harm me and those who were my superiors I tried to divide. I figured I would become irritated, very irritable and everything like that. And I started to manifest these things to the people I normally associate with, the lower - -

Mr. Nyland: The lower state.

Elliott: Yes, you're absolutely right. And after a while I started to feel them, started to become wrought up myself. I started to feel actually a part - - -

Mr. Nyland: Yes, good, but it's an induced feeling. Oh, yes, all kinds of things will happen afterwards, but -

Elliott: I was in and out of that thing, and after all I mean it almost got a hold of me and I was almost, started to feel very irritable.

Mr. Nyland: It would be too bad, wouldn't it?

Elliott: Is that the type of thing you're talking about?

Mr. Nyland: No, I'm talking really about when I asked what was at first, if the feelings are there and take hold of the body, the reaction is immediately produced in the body. But if you are sensing, and that is just a little ahead of the feeling, your body is a playground. If the sensing is there, the emotions cannot affect it anymore.

Elliott: If the sensing is strong enough, yes. In other words, - -

Mr. Nyland: It is there first, it is occupied already. It is as if the body says, "I have no desire to play with you, emotions. I am engaged in sensing."

Elliott: And then you get all those heat effects and all that - -

Mr. Nyland: Well, it may make it disturbed, but in any event there is no free ground any more for the emotions to play.

Elliott: Unless you're just not strong enough and then the emotions come out.

Mr. Nyland: Yes, that's right. If you're just sensing a little half-way.

Elliott: That's what I meant by containing them.

Mr. Nyland: The feeling will get into it almost immediately.

Elliott: These are feelings now and not emotions in your terminology?

Mr. Nyland: Right. I hope you use that. Yes. And I agree. All right, complicated body you have, isn't it?

Elliott: It's really not so complicated. I'm trying to detach from it, you know, from the mind, emotions and body at the same time, and observe it from outside.

Mr. Nyland: That's right.

Elliott: The total, to see it, everything, the whole thing.

Mr. Nyland: But try now a little bit more; you have an analytical mind about it. Try when you are in that state, when it takes place, if actually you could become cognizant of certain relationships. I said a little while ago about energy being sent when I sense. And it is almost, I would say practically as if I have become aware of a certain substance that is exchanged between my mind and the object I sense.

Elliott: You mean there's something inside, let's say, walking the body?

Mr. Nyland: Yes. No, as if something that actually in the form of molecules being sent down to this. It is like a ray, a ray of substance, but substance of a very fine nature.

Elliott: Well, what are you supposed to do? I mean, where are you supposed to send it first?

Mr. Nyland: No, you sense it.

Elliott: You just sense your body?

Mr. Nyland: No, I would take a part of the body.

Elliott: Any particular part?

Mr. Nyland: Yes, your arm or your hand, if you like. Usually the right hand. It's the way I start sensing. In any kind of a sensing exercise I will start with that. And I will want to sense by sending attention, energy, from my mind to the part I sense which is my arm. I've compared it many times to a searchlight, as if the searchlight is in my head. And I play with that searchlight on my arm.

Elliott: And you feel a sensation coming up?

Mr. Nyland: Oh, yes, the result is quite definitely a sensation.

Elliott: And this, I mean, I could find when I have those strong feelings?

Mr. Nyland: Yes, when you are in that state, then you wait, you wake up and you sense. Or you make an attempt to sense. Because of that you are awake. And in that state when you try to concentrate on this, trying to be present to yourself sensing, you can become aware of an

energy flow.

Elliott: To the arm?

Mr. Nyland: Yes. Almost back and forth. Try it.

Elliott: I'll try it. I don't know. I'm not sure - -

Mr. Nyland: No, it's interesting. You try it. Yes, Trudy?

Trudy Bartel: Mr. Nyland, I have just come from the death-bed of a close friend of mine, and I cannot - - for myself - -

Mr. Nyland: How close?

Trudy: Well, we grew up as little girls, and so then we had not seen each other for a long time, and I met her here again about twenty years ago and - we have been close - as friends.

Mr. Nyland: You mean you saw each other quite often?

Trudy: Yes, quite often, and -

Mr. Nyland: Once a week?

Trudy: Yes, sometimes more often. But even if we did not see each other, we meant a lot -

Mr. Nyland: What did you talk about?

Trudy: Pardon me?

Mr. Nyland: What did you talk about?

Trudy: I, when, today?

Mr. Nyland: No, during the time -

Trudy: Oh, she knew about the work, Mr. Nyland.

Mr. Nyland: She knew about it?

Trudy: Yes, I had once spoken in a group about her. I could not reach her with the ideas. She centered around little things like that her handkerchiefs had to be in the right drawer. And if they were out of place, it would annoy her very much.

Mr. Nyland: A little fussy?

Trudy: Yes, very much so. Very -

Mr. Nyland: She was kind?

Trudy: She was kind, she was warm. She and her husband lived very close together, and there were no children, there are no children,

and her circle was narrow, I would say -

Mr. Nyland: If you now look at her as impartially as you can, not necessarily as a friend and not necessarily as someone you cared for, but as a person who had a certain function to fulfill in life, which all of us have, in what respect do you think she failed?

Trudy: First of all -

Mr. Nyland: It's not so easy to say it because something will come to your mind, you will deny it, you will not want to face it.

Trudy: Well, then, I will try to face it. I would say she did not let life in.

Mr. Nyland: You see, she had opportunities and something prevented her. A little fussiness, probably. Why couldn't she see a little bit larger outline of what her meaning in her life was for herself? Had it ever occurred to her, and if it did, why didn't she follow through? What opportunities did she miss? Not, I say, that she is responsible for it, only she missed them.

Trudy: But I saw her suffering.

Mr. Nyland: Good. Now you now remember that. It is something you saw today, it is her clinging towards life. But suffering that you now even could make for her is that she has missed the opportunity of life. Don't fall into sentimentality. Everybody dies. We know that. And of course when they die, and they are friends, they have, we have certain bondage with them, and they are torn or out and of course we suffer. But that is not the point.

Trudy: I did not see it that way, Mr. Nyland.

Mr. Nyland: Good. She has had certain opportunities. In that respect she did not answer her purpose in life. You feel sorry for that. And you keep in your mind whenever you think of her for forty days this particular picture. You wish she had seen her possibility.

Trudy: I've wished that a lot during - -

Mr. Nyland: Yes, but you do it now. You've got to help to release her from the bondage of earth. She is tied for forty days to earth, gradually loosening, loosening, loosening, not finished yet. Forty days she is still under the influence. And now you wish to give her something as an opportunity with which she can live further when she is loose. And you now introduce that kind of thought almost as a sorrow so that that part of her that will finally be free will have an opportunity to remember what is her duty, her task. You become instrumental. This is how you can help her. You understand what I mean. You do that for forty days. At certain times during the day. You have this picture of her, whatever it is made up of, what you have seen, what you have seen her suffer, whatever you recollect, certain conversations you may have had. You have a picture in toto something like an image. And it is as if towards this you now speak, quite sincerely. And you tell her, "You know, it is too bad. You could have if you only had seen. I wish you had seen. I wish

I had been able to reach you that way. "That you must now remember. Remember now that the opportunity is still for you if you can, if you understand it. You can still grow." You see? The time is not over yet. All right. That's your task for her.

We'll leave it at that. If I can take at the present time everybody, or some, in that light that I remember that they die, that I've got to then remember I die. If I then see when I'm close to death, when I'm confronted with that kind of death in a friend of mine, that I must also remember that days go by without using the opportunities, and that the silly little nonsense that sometimes is in the way and which I make mountains out of when they are really little bit of molehills, and that I have not the strength or even the wish to confront myself with that particular problem; and I don't want to see it because I'm so attached to a variety of little nonsense. If I can see that death will come, and I now live and introduce for myself this realization of death, not the imminence of it but the fact of it, and that I now wish to see my experiences and my attempts in that light of, as I said once, "memento mori", of which my hands are the indication, and two "M's", one in the right hand and one in the left hand. "I remember to die". Then I also will remember to work. And even if I go down on my knees and hope and pray and try to realize that I have that kind of a task, then if I do die, it will be easier for others to help me.

So with that we start the New Year, on that basis. Death to the old year. Also death to the New Year if we don't work. And that must never be said of anyone who has tasted of this kind of wine. Good-night, everybody.